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FOR LOVE'S SAKE.

MRS. MARGARET J. PRESTON.

OU have read of the Moslem palace—
The marvellous fane that stands
On the banks of the distant Jumna,
The wonder of all the lands.*

You have read of its marble splendors,
Its carvings of rare device,
Its domes and its towers that glisten
Like visions of Paradise.

You have listened, as one has told you
Of its pinnacles snowy-fair—
So pure that they seemed suspended
Like clouds in the crystal air.

Of the flow of its fountains, falling
As softly as mourners' tears;
Of the lily and rose kept blooming
For over two hundred years;

Of the friezes of frost-like beauty,
The jewels that crust the wall,
The carvings that crown the archway,
The innermost shrine of all;—

Where lies in her sculptured coffin
(Whose chiselings mortal man
Hath never excelled), the dearest
Of the loves of the Shah Jehan.

They read you the shining legends
Whose letters are set in gems,
On the walls of the sacred chamber
That sparkle like diadems.

And they tell you these letters, gleaming
Wherever the eye may look,
Are words of the Moslem Prophet,
Are texts from his holy book.

And still as you heard, you questioned
Right wonderingly, as you must,
"Why rear such a palace only
To shelter a woman's dust?"

Why rear it? The Shah had promised
His beautiful Nourmahal,
To do it, because he loved her—
He loved her, and that was all!

So, minaret, wall and column,
And tower and dome above,
All tell of a sacred promise,
All utter one accent—LOVE.

You know of another temple,
A grander than Hindoo shrine,
The splendor of whose perfections
Is mystical, strange, divine.

You have read of its deep foundations,
Which neither the frost, nor flood,
Nor forces of earth can weaken,
Cemented in tears and blood.

That, chosen with skill transcendent,
By the wisdom that fills the Throne,
Was quarried, and hewed, and polished,
Its wonderful Corner-Stone.

So vast is its scale proportioned,
So lofty its turrets rise,
That the pile in its finished glory
Will reach to the very skies.

The lapse of the silent Kedron,
The roses of Sharon fair,
Gethsemane's sacred olives
And cedars, are round it there.

*The Taj, erected at city of Agra, India, in 1635, by the Shah Jehan, to the memory of his best-beloved wife, Nourmaha

And graved on its walls and pillars,
And cut in its crystal stone,
Are the words of our Prophet, sweeter
Than Islam's hath ever known—

Texts cut from the Holy Gospel,
That comfort, refresh, sustain,
And shine with a rarer lustre
Than the gems of the Hindoo fane.

The plan of the temple only
Its Architect understands;
And yet he accepts (oh, wonder!)
The helping of human hands.

And so, for the work's progression,
He is willing that great and small
Should bring him their bits of carving,
So needed to fill the wall.

Not one does the Master-Builder,
Disdaintully cast away;
Why, even he takes the chippings
We women have brought to-day!

Oh, not to the dead—To the Living,
We rear on the earth he trod,
This fane to his lasting glory—
This Church to the Christ of God!

Why labor and strive? We have promised
(And dare we the vow recall?)
To do it because we love him—
We love him and that is all!

For over the Church's portal,
Each pillar and arch above,
The Master has set one signet,
And graven one watchword—LOVE.

IN MEMORIAM THOMAS VALPY FRENCH, FIRST BISHOP OF LAHORE.

CALLED TO REST MAY 14, 1891, AT MUSCAT, GULF OF OMAN.

"The churchyard yew
O'er thee shall never wave,
Nor wife nor children's tears bedew
Thy solitary grave.
What though the breeze upon its breath
No bells slow tolling bear,
Tho' all the solemn notes of death
Must needs be wanting here,
Though stranger birds shall round thee sing
And though with stranger flowers the spring
Shall clothe thy humble mound,
Thy throne is now too highly set
That ought of murmur or regret
Our thankless tongue should sound.

N May 14th a great missionary was called np higher—Bishop French—late of Lahore, Punjab. Since then the public press, and most religious magazines, have poured forth their admiration for one who was a called, chosen and consecrated missionary for 40 years, and though aged with hardship, toil and privations with service for the cause, had set forth alone, at the age of 66, to storm the stronghold of Mohammedanism in Western Asia and Northern Africa. It may seem out of place to give prominence to the life and labors of a Bishop in a United Presbyterian magazine, but when one little fact is made known, it will no doubt warrant our having introduced a short sketch for our consideration.

Bishop French, though a staunch and loyal member of the Church of England, was a truly evangelical in his views on the great doctrines of the faith, and in his attitude towards other Christian bodies he was large-minded. Witness that when in 1883 a pastoral was issued by the Bishops of India and Ceylon he did not append his signature, but published a separate letter of his own, to his own diocese, in which he accorded hearty recognition to "the devoted labors and successful ministries of men and women of other bodies than his own. When Bishop designate of Lahore, at a church missionary meeting, he spoke of the good work being done by American ladies in the Punjab, who were running a neck to neck race with the missionaries in seeing how much good they could do in India. The American Presbyterian body has also done a good and great work in the Punjab, and instances of their devotion and Christian zeal in the reclaiming of souls were given.

Bishop French had a distinguished career at Oxford, where he was successively Scholar of University college, First

Classman, Lit. Hum., Latin Essayist and Fellow of his College. He retained to the last his passion for study, especially of languages, but his whole life was devoted to the cause of missions in India and the East. As a missionary of the Church Missionary Society, he was successively Principal of St. John's college, Asia, first missionary associated with the Reverend Dr. Bruce, at Dera Ismail, and also the first principal of St. John's Divinity school, Lahore; and though at intervals, when at home and his health permitted, he had the care of churches at Cheltenham, Oxford, and elsewhere, yet his first love was always the strongest, and he returned to the mission field as soon as his health permitted. In 1877 he accepted the Bishopric of Lahore, on the express understanding that it should not interfere with his missionary labors, and with his characteristic energy proceeded at once to organize his diocese. In 1883 he proceeded, on furlough chiefly, to collect funds for his cathedral at Lahore, which he hoped would be equally shared by natives as well as Europeans. Instead, however, of proceeding direct to England, he undertook the visitation of the Christian missions in Northern Persia. On the way there he on several occasions examined American mission schools and was glad to meet American missionaries.

In 1887 his shattered health imposed upon him the necessity of resigning so onerous a charge after holding the see for ten years. But he could not settle down quietly at home, and in 1888 he started on a missionary tour from Bushire and Baghdad to Mosul, Mardeen, Diarbekir, Aleppo and Antioch, and he also spent some time in Syria and Palestine, at Beyrout and on the Lebanon. In his "Notes of Israel," published in 1890, he writes: "Unquestionably the Easterners have derived substantial blessings (socially and spiritually) from the succession of remarkable men and women sent forth from America. Through these means most of the towns and very many of the villages have been honeycombed, one may say, with a carefully planned network of primary and training schools, preaching chapels, and hospitals ministered to by pastors, readers, schoolmasters and colporteurs, and a considerable body of lady workers. The school system is distributed into five large circles, from Tripoli and Adana in Northern Syria down to Damascus, Mount Hermon and Sidon; each of these with a distinguished missionary at its head. Almost in every case the school results in the formation of a Presbyterian, or as it is called, Protestant flock, ministered to by a native Syrian pastor, and visited by itinerant American missionaries, and consisting mainly of the parents and teachers of the school children, students of the blind school, members from Bible classes, and sometimes a fair number of anxious inquirers from without, Moslems, Druses and Jews.

The largest Protestant flock I saw was at Oorfa, numbering nearly one thousand souls, as I was informed by an aged Syrian pastor, M. Abdul Yaiyat, much respected there, brought up in the Lutheran college at Baste for some years, who has been allowed to build a large church within the suburbs of Oorfa with funds he personally raised in America. As an agent of the Bible society he has affected a large distribution by purchase, of copies of the Bible and other Christian books, historical, devotional and expository, rendered in the vernacular Armenian, and Turkish; as many as 1,500 copies of the Holy Scriptures in a single year. The largest aggregation of American schools and churches is found at Morash, Kharport and Aintab. Bishop French also bore testimony to the attitude of the old churches toward American missions as being appreciative of their work. "In a number of villages

in these parts the Protestant deacons and others are invited to preach occasionally in the old village churches, and (what is more) sermons of an evangelical type are far more often heard, especially in Jacobite churches, and he expressed himself further as much struck with the fact, which was attributed wholly to the prevailing American influence, that in a recently rebuilt Armenian cathedral at Diarbekir, which he visited, the laity of the congregation prevailed on the Bishop and priests to exclude wholly the pictures of the Virgin and saints, which for so many centuries had been an indispensable and prominent condition of their worship." Speaking of the possibility of the Church of England to found theological colleges in behalf of the Eastern churches, he adds: "It would be unjust and ungenerous in the highest degree to forget the preparatory plowing and sowing process in which the American evangelists and teachers, men and women, have so persistently and honorably persevered, of much of which it might be fearlessly said, 'He that soweth the good seed is the *Son* of *Man*; the good seed is the children of the kingdom.'"

Again quoting an authority, M. Boyerjian, British Consul, whom the Americans ordained pastor of a flock of about 1,000 souls, he writes: "The influence of the missions of the American Board was decidedly and solidly influential for good." Among the Protestants known to him there is a large number, he states, of honest, God-fearing men, who read the Bible in their homes and lead lives pious and commendable among all men; who talk about their faith outside their homes and in the bazars win respect by upright and honest dealings. Again Bishop French, in speaking of the British Syrian schools which commended themselves especially to his practical sympathy, speaks of the services of the pastors of American missions and how the Americans supply them with their best ministrations ungrudgingly and unremunerated in contradistinction to the rejection of their appeals by the Church of England.

Having acquired a knowledge of colloquial Arabic during his stay in Syria, he resolved to turn it to account in a fresh direction. On the 3d of November last he left England for Tunis. Whilst there he visited the American missionaries and their schools, as also in other parts, and passed on to the Red Sea and Aden, and finally to Muscat via Bombay and Karachi. He established himself in a little house by the seaside at Multra, a suburb of Muscat. In a letter of April 2d, 1891, he says, "I dare not send any prematurely hopeful accounts of work here. I have some Arab listeners, a very few friendly and favorable listeners, especially women audiences, both friendly and the contrary, which is almost a new experience to me. These we seldom or never had in India, at any rate it made no feature of the work there. It throws a new light on the Arab work of missions, which I was unprepared for." He got access to some mosques, and here and there a group would be attracted to listen, and some intelligent listeners would be found as well as the noisy and scurrilous ones. At last May came with intense heat, the dry, hot wind making one's pen almost dry up between the dig into the ink bottle and the paper, and he was glad of the roof to sleep on at night, "though the nights are getting still and breathless, and the moon seems to scorch at times when near its full."

So it was he started on his last journey into the interior of Arabia with a little caravan of asses and with a tent he had ordered from India, and accompanied by two Arab servants, one an enquirer, who promised to put up tent, keep guard and so on. But a few days elapsed and he was brought back to Muscat struck down by sunstroke, and in the British residency

his last moments soothed by the skill of a native of India, a Brahmin doctor, he breathed his last and was laid to rest in the little cemetery at Muscat at sunset.

"O glorious sun
Pause in thy great career and see
One sinking to his rest like thee,
Like thine, his labors done."

One word before we turn away. The life and death of Bishop French convey to all, whether missionaries or those at home, a solemn lesson. In all his labors, in his life and in his death, Christ was ever first and foremost. The keynote of his life was, whether by life or death, Christ shall be magnified.

Missionary work required apostles, men who, like Paul, counted not their lives dear unto them, and who at all hazards bore witness for Christ and who were not ashamed of the Gospel of Christ. He had a burning zeal and love for souls, and a loyal devotion to his Master. He was ready to cut himself off from the sweetest domestic ties, to which he never alluded, but those who were nearest and dearest to him knew what a bitter trial the separation was. Yet, he said, writing to one of his children, "Oh, to suffer for such a Saviour!" His death was a glorious end to a glorious life, and in the midst of our sorrow we can but praise God for his abundant grace bestowed on his servant, and for permitting him to spend and be spent in his blessed service all his earthly life.

(MRS.) GRACE GARDNER,
London, England.

THE LATE BISHOP FRENCH.

A TRIBUTE FROM THE POET-MISSIONARY ARCHDEACON A. E. MOULE.

Where Muscat fronts the Orient sun
'Twixt heaving sea and rocky steep,
His work of mercy scarce begun,
A saintly soul has fallen asleep:
Who comes to lift the Cross instead?
Who takes the standard from the dead?

Where, under India's glowing sky,
Agra the proud, and strong Lahore,
Lift roof and gleaming dome on high,
His "seven-toned tongue" is heard no more:
Who comes to sound alarm instead?
Who takes the clarion from the dead?

Where white camps mark the Afghan's bound
From Indus to Suleiman's range,
Through many a gorge and upland—sound
Tidings of joy divinely strange;
But there they miss *his* eager tread:
Who comes to toil then for the dead?

—*Christian Intelligencer.*

"MOVING THE FENCE FURTHER OUT."

BY EMMA L. BURNETT, PHILADELPHIA.

"Well, I'll just tell you all about it," said Mrs. Brookes. "You see we'd been poking along in the same way for a good many years. When we started our foreign missionary society, we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact, every annual meeting some of us were sure to remark how faithful we'd been in holding meetings and always raising the fifty dollars, and it never occurred to any of us we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance. Like other societies, we had a good many contributing members who never came near the meetings. We'd sit there and say they ought to come, but didn't do anything to bring them. They'd give their money willingly enough when we went for it, but I de-

clare, there were some who, in all those years, never seemed to get it through their heads what the society was or what the dollar was for. They'd say: 'Foreign Missionary Society? Let me see—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh, yes, to be sure. Well, how much do I give?' and that's just all they knew or cared about it. 'Bands?' No, we didn't do much in that way. We had a sort of a Band; one not very much alive, and not dead enough to bury—that kind you know; it needed looking after. That's the way we dawdled along.

"Well, after awhile, Miss Winsted—you know who she is, a real down-right smart woman—she began to get restless, and tried to stir us up. She'd keep telling us we might do so and so, but you know how hard it is to get people out of ruts, when they once get in.

"One winter she went on East to visit her father's folks in New York and Philadelphia. While she was there she went to some big missionary meetings and talked with the ladies who engineered them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was she got wonderfully stirred up, and when she came home just talked right and left.

"Pretty soon it came time for our annual meeting, and when the treasurer's report was read, there were some of the usual remarks about how well we'd done, and so on, and Mrs. Corey, the treasurer, says she: 'Yes, for eleven years we've never failed to come up to our pledge.' Then it just seemed as if Miss Winsted couldn't keep in any longer. Says she—

" 'That's all very well, but don't you think, friends, that eleven years is long enough to be faithful over such a very few things? We've cultivated our little plot of ground perseveringly, but isn't it time to move the fence further out?'

"We were all taken aback by that speech, and sat staring without saying a word, 'till Mrs. Corey managed to gasp out, 'I don't know what you mean.' 'I mean,' says Miss Winsted, 'we ought to do more in this work.' 'What more is there to do?' says Mrs. Corey.

" 'Why,' says Miss Winsted, and her dark eyes just flashed, 'What's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why, *I* think a society that's contented merely to give some money annually, and holding meetings once a month in the corner of the lecture-room, doesn't live up to it's privileges.'

" 'Privileges?' says Mrs. Corey. 'Yes,' says Miss Winsted, 'It's our privilege to do everything in our power to interest all the women of the church, and the children, too. Who's going to look after them, if we don't? Instead of that poor little dead-and-alive Band, we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings, and here we sit not doing much of anything; we don't even help along at monthly concert.'

" 'How are we going to help that way?' Miss Aldrich asked. 'Women are not allowed to speak in meeting in our church.'

" 'Nobody wants you to speak,' says Miss Winsted. 'There are other ways of helping. Just you go regularly, and sit up in front, and look awfully interested, and sing out loud, and see if th a don't help.'

"Miss Aldrich, she's a great laugher, and that appeared to tickle her, so she burst out laughing and the rest of us joined in. That put us all into better humor, for some were beginning to be real vexed with Miss Winsted for taking the wind out of our sails at such a rate.

Then, before anyone could say anything more, Mrs. Benton said, 'Miss Winsted, you're right, we needed just that said to us—we've not been doing our duty.' 'Dear friends.' says she, 'let us kneel down and pray over it.'

"Such a heart-searching prayer *I* never heard in all *my* life. After it, we were ready to take hold and do any amount of work.

"Then we had a great discussion about what to do and how to do it. Suggestions were as thick as blackberries; it made one wonder where they'd been hiding all this time. One wanted to begin with the Band; another wanted to have the congregation canvassed; another thought a 'boom' in the way of a big meeting would be a good send-off. Miss Winsted thought where we ought to begin was right in our own society.'

"'Let's aim to get our contributing members all interested,' says she. 'Let's get them all together, just once, to see each other, and realize they belong to the society.'

"'How are you going to do it?' asks Mrs. Corey. 'They won't *come* together. We've invited them many a time to the meetings.' 'Let us try it socially,' says Miss Winsted. 'How would it do to have a missionary tea-party—just the twenty-eight women who contribute this fifty dollars?

"That idea took, and there was such a buzz about whether we ten who were present should club together and give the party to the rest, or whether we'd go around and talk them all into having a kind of picnic. While the rest of us were talking as fast as our tongues could rattle, I saw Mrs. Hirst getting red in the face, and fidgeting in her chair as if she wanted to say something. She's a first-rate woman, but not as bright as some, and no talker at all. She never opens her mouth in the meetings, but as she is always there and the only one who gives as high as ten dollars, we elected her vice-president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea party herself.

"'Oh, Mrs. Hirst,' says Mrs. Benton, 'it wouldn't be fair to let you have the whole burden of it.' 'Oh, yes it would,' says she, 'I can't talk and pray like the rest of you, but if a tea-party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I think He means me to serve Him with property instead of brains.'

"Now wasn't it humble-minded in her to talk that way, and wasn't it good of her to offer to have the tea-party?

"Well, the long and short of it is, in two weeks from that time we went to her house to tea, and she and Mrs. Benton had managed so well that all the members of the Society, old and young, rich and poor, were there.

"Mrs. Hirst had just the nicest kind of tea, but it beat me to know how they were going to make a missionary tea of it; but half a dozen of the leading spirits were all primed, and before the tea-cups had got half-way round, they began talking about how pleasant it was to see all the members together at once, and Mrs. Benton got Miss Winsted to tell about a meeting in New York with one of the teachers from the school in India where our money had been going so long. This interested them all mightily, and some asked questions, and Miss Winsted, she just started in and talked and Mrs. Benton and two or three others backed her up, so, among them, the supper was missionary all the way through, from the fried oysters and cold turkey to the preserves.

"In the parlor we found the tables covered with Oriental views and curiosities that some of the ladies had contrived to collect, and the whole evening, except when we were singing some missionary hymns, was spent in looking at

them, and as they led on, talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folks to help themselves, so everybody took something home to read.

"They were all just as pleased as they could be with the party, and when we were upstairs getting on our things, I heard Milly Harmon say, "Just to think how much I've missed all these years. Here you've been learning and feeling so much, and I might have had a share in it all if I'd only realized that I belonged! I feel like a long lost sister."

"You can't imagine what a start that social meeting gave us. We set right to work after it, and now as far as the missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner."—*Womans Work for Woman.*

"SUCH AS I HAVE GIVE I UNTO THEE."

MANY lives need for themselves nothing more than to realize how much others need them; to get hold of the essentialness of their daily living, to grasp the great truth that the world is not a vast machine, but a great throbbing life filled with heart, in whose common experience and for whose common destiny each human life must find its common work and its eternal value.

For every man and every woman the cry goes forth, "The world needs you!" Some beggar is waiting for you to pass by, and if you cannot give him one thing you can give him another that may be for him most precious.

Have you inventive skill? The world claims it and bids you facilitate the commerce, the comfort, the burdens of its toiling multitude. Have you teaching power? The ignorance of the world claims you and asks that you open up to darkened minds the light of truth. Have you poetic genius? Then the dark, sad hearts filled with the stern prose of living, bid you sing sweet songs to cheer them on to better thoughts. Have you financial ability? Then poverty and distress sit at your doorway, at the gate so beautiful, and ask for alms. Have you skill in curing? The deaf, dumb, blind, lame, diseased, crowd round you and with beseeching voices claim your gifts. Have you power and influence? The powerless, the forsaken, the unknown claim you for their own. Have you a word of truth within your soul, a divine eloquence kindled from above, a word for righteousness, for freedom, for duty, for justice, for God? Then be very sure that all the oppressed, the downtrodden, the burdened, the unfortunate will plead their own cause with you, that what they cannot say, you may utter for them. Have you been mastered by Jesus Christ, your Lord? Have you felt the power of His personality filling all your heart with the truth as it is in Jesus? Then behold the great sin of the world pleading for forgiveness. All its hatred seeks that love, all its great, struggling temptations need its strength, its despair needs Christ's eternal hope. The poor, lame world is waiting, groaning, and travailing in pain until some strong sons of God are brave enough to stand and say: "In the name of Jesus Christ of Nazareth, rise up and walk." But the humble soul cries out: "I have no skill, nor genius, nor eloquence." We do not know what God has given you, but such as you have, the world, our world, little as it is, claims it. The daily trial pleads for your loving patience;

the home perplexities need your wise tact; the anxious hours seek from your moral courage; the petty sorrow asks for your gentle sympathy; the tender sensitiveness of others calls for your power of consideration; "in all things approving" yourselves "helpers of men and ministers of God," in much patience, in distresses, in tumults, in labors, in watchings, in fastings, by pureness, by long-suffering, by kindness, by the Holy Ghost, by the words of truth, by the power of God. As sorrowful, and yet always rejoicing; as poor, and yet making many rich, as having nothing, and yet possessing all things."

Because you are men and women among men and women because you are of the same blood with all the nations of the world; because you have hearts, and affections, and hopes, therefore, whatever you possess will be yours in repining restlessness till you use it for the world. Whatever is yours can never be held in peace until it is somehow held for others. It will be yours in perpetual protest, yours with ever-decreasing satisfaction, yours with hardening influence, yours in strange uneasiness, yours in utter satiety, until you make it yours to use it for the struggling world. When we know that and do it, then to the dignity of life, which comes with our realization of our importance to the world, will come a strange satisfaction into our souls, and peace will be ours forever.

CHURCHMAN.

HOW REACH THE WOMEN OF THE CONGREGATION.

HOW to reach the women of the congregation, is not an infrequent subject for discussion in our Presbyterial meetings. With all due allowance for the peculiar circumstances of some, making the work of organizing difficult if not indeed impossible, there are yet many congregations where organizations could be effected were the proper steps taken. The *importance* of such organizations is very generally conceded; it is the method that perplexes. The President's report of the Woman's Home and Foreign Missionary Society of the Lutheran church contains some excellent thoughts on this subject, from which we make the following extracts.

Realizing all these difficulties, many are q uite willing to recommend the creation of a new office and the appointment of a general agent. It has been suggested that this official be something after the order of the General Secretary of our Church Boards, going hither and thither conveying information, stimulating the workers, strengthing the things which remain, and giving particular attention to the work of organization, planning to bring the women of every congregation into line. The value of such a helper and the benefit to the entire work cannot be overestimated. There is many a garden of the Lord among us that needs to be dressed to be kept—there must be both weeding and watering. To simply sow the seed is not sufficient—organizations must have help not merely at the beginning but afterwards. After converts were made and churches in Asia Minor organized, we read of Paul, how he went over the country of Galatia and Phrygia in order —to strengthen all the disciples.

Everywhere our General Secretary, had we one, would be a welcome visitor, and a helpful servant to every society. I am aware of the answer likely to follow, lack of money! This agency will cost something—maybe more than we can

spare from our general fund and yet would not the office pay for itself in the increased returns? With a larger number of societies, and larger membership, could we not expect a larger contribution to the general fund? With the spread of our work would certainly come enlargement in every direction. It is possible not all will agree with me—I admit there is legitimate reason for differing. I do not feel myself competent to positively recommend such an advanced step at this time; I believe however it will be taken sometime. I suggest a discussion believing if nothing more results it will be in the line of development and be helpful preparation for the future.

One may easily imagine difficulties and name hindrances, and to mention them here may seem unnecessary. But when we sum up results, we should take our difficulties into account because affecting our work. I have had some correspondence with workers from all over the field and so have learned of their discouragements.

(1) One common difficulty is want of knowledge. There is a lamentable ignorance, not because information is wanting, but for indifference.

(2) The Synodical Convention (or Presbyterial meetings in our church) are not as far reaching as they might be were there a larger attendance. In many instances, the planning for these conventions is done too quickly and too near the time of meeting to give sufficient preparations before hand. It takes time to get up a programme and still longer time to get up interest in the programme.

In speaking of Convention work it may be well to note that some societies have meetings in connection with the meetings of Synod, or Presbytery, which is much to be commended. By this means our work is brought before the women in all sections of our church, and an interest started in some quarters that would otherwise lie dormant.

(3) It has been suggested that the difficulty of securing full attendance at general gatherings starts further back and begins with a deplorably small attendance at monthly meetings of missionary societies. But this difficulty may be removed by those intrusted with the management, and by those to whom has been commissioned some special work—committee work, for instance. How lightly and easily some can say, "Unprepared!" How frequently is there a culpable carelessness in the matter of reports! Every event of sufficient importance to be noticed in a society is worthy of record, and at the proper time can be reported. The half-way, haphazard style of reporting of some is discouraging. Officers having a whole month to prepare a report are gravely at fault when they think anything will do, or that even an apology will suffice. Nothing can be more discouraging than for Christian workers to be irregular and dilatory and behind-hand with parts as if it were a matter wholly optional whether they did the Lord's work well or not. This is a discouragement to the faithful and a hindrance to the work. And yet some who complain of this may be at fault themselves in their manner of conducting the meeting. Carelessness in the management of a meeting is an enemy to order, and where this is wanting interest is lacking. If the meeting is to be made attractive and winning it must be largely by those who have it in charge. There must be systematic arrangement beforehand and a strict adherence to well-known rules. Nothing should be taken for granted, or it be thought anything will do. "Let all things be done decently and in order." Nothing should be left for the occasion; scripture readings, &c., should all be arranged for before the meeting.

(4) There is an incorrect idea of the real purpose of a missionary society. It

is not for entertainment that we come together. It is not to hear others. In missions it is not what we get, but what we give, comes first. The society does not exist for the meeting—this is simply means to an end. The object is missions a going forth. We do well therefore to note that as we keep close to our object, may we hope for the divine benediction.

Stick to the text. Emphasize the spiritual. Some have said this is just what must not be done, if we would win membership. We are told further that interest in the devotional part lags, and that to ask one to pray is equivalent to asking her to stay away. The very thought of prayer keeps many from the meetings. This certainly is not in keeping with the spirit of missions and is likewise out of harmony with the law of the great head of the church. Every missionary meeting should give emphasis to the power of special united prayer The devotional should be the largest part of the meeting. We can get along without entertainment, but not without prayer. Give this a prominent place in the gathering, and the Lord will take care of the interest and enthusiasm. Do not think a meeting must be accommodated to the unspiritual and worldly-minded. Trust the interest of the meeting to Him who said, "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32.

STUDIES IN ESTHER.

THE book of Esther relates how a Jewish maiden, Esther, a foster daughterof Mordecai, was raised to the position of Queen by the Persian King, Ahasuerus, after he had divorced Vashti. The burden of authority seems to favor the opinion that Ahasuerus was none other than Xerxes of profane history.

Xerxes reigned over the Persian empire from 485 to 464 B. C., and history tells us that Xerxes, in the third year of his reign, assembled his chief officers to deliberate on the invasion of Greece; and in the seventh year of his reign, returned to Susa or Shushan with the mortification of his great defeat by the Grecians and to forget himself in pleasure. This agrees with those passages in Esther which tell that the King made a great feast, in the third year of his reign, unto all his princes, and that Esther was taken into his royal house in the seventh year of his reign, which would be 478 B. C.

Esther is thought by some to be the Amesrius of history. This book is one of the latest of the canonical books of Scripture. It is thought to have been written in the reign of Xerxes or early in that of his son. The author is not known, but may very probably have been Mordecai himself. Some ascribe it to Ezra.

Its object is to account for the origin of the feast of Purim, which from its cradle in the Persian capital had gradually made its way into other countries. The coloring of the narrative is entirely foreign. Frequent and minute references are made to the usages of the Persian court, while on the other hand the peculiar institutions of the Jews, and even Jerusalem, and the temple and the very name of Israel, are studiously, as it would seem, ignored. The name of God is not mentioned once, a phenomenon entirely unique in the Old Testament writings. It is thought the name of God was purposely omitted by the author because it was a story of a captive people, and would be read by them living in a heathen land, and the book would

not be so obnoxious to their heathen masters if the name of Jehovah did not appear in it.

We are also told that this book especially illustrates the providence of God, for while the name of God is not mentioned we see his protecting care over his peculiar people gleaming from every page; and God works out his own ends at the present time in the same quiet but incomprehensible way, and we may be assured that his everlasting arms are around about his own people to-day as they were about Esther and her people in that far off time.

Some critics find a great deal of fault with the book of Esther and claim that it is historically untrue, and do not hesitate to state that impossibilities and improbabilities pervade the whole narrative. It is very necessary, however, to see how much is involved in accepting these statements. For the book of Esther expressly appeals to the authority of the royal Persian chronicles and in the 9th chapter 32nd verse to the authority of a contemporary memoir. If untrue, remarks Canon Rawlinson, "the book might easily have been proved to be so at the time when it was published, by reference to those chronicles." Yet even if the book contains a larger or smaller romantic element, it is of real historical value as a record of the Jewish spirit in a little known age, and it is edifying even to Christians from its powerful though indirect inculcation of the lessons of divine providence.

The opening of Esther portrays the splendor of the kingdom of Ahasuerus and shows that he reveled in all the voluptuousness of an Eastern monarch. Truly his empire reached from India even unto Ethiopia, for profane history tells us that he swayed the scepter over the rich and the powerful countries of Susiana, Media, Babylonia, Assyria, to say nothing of the fertile and productive countries of Syria. Armenia and Asia Minor, Egypt herself, the harvest field of the whole earth, was included among his territorial treasures. Within his dominions six great rivers throbbed like tremenduous arteries, sending life from the mountains to the seas.

Although Ahasuerus was prospered in the possession of such a realm, and had such great wealth at his command, yet we cannot speak of the social customs of the time without a shudder of revolt. Ahasuerus was no exception to the Eastern tyrant; the whims of his will must be fulfilled in all things. We have an illustration of this in the case of Vashti. Her best judgment, the delicacy of her nature, and the dignity of her husband, all caused her to send a refusal to the request of her husband when he asked her to parade her beauty before himself and his princes, during a drunken revel, a request that would not have been made under any circumstances had the King not been beside himself with wine. But what did that King and his counsellors do? They were amazed that a *woman* dared disobey the command of her husband. They held a great consultation, and lest some other wife in all that great kingdom might do as Vashti had done, they determined to make an example of her, and advised the King to put her from him. Thus Vashti was sent from her throne a disgraced wife because she endeavored to maintain her own and her husband's dignity. Under such political and social influence was Esther reared.

Esther, the Persian name of Hadassah, was the daughter of Abihail, the son of Shemei, the son of Kish, a Benjamite. Her ancestor, Kish, had been among the captives led away from Jerusalem by Nebuchadnezzar when Jehoiachim was taken captive. She was an orphan and had been brought up by her cousin, Mordecai, who had an office in the household of Ahasuerus and dwelt at Shushan the palace.

After Vashti had been divorced and the anger of the King had somewhat subsided, remorse for what he had done seemed to take possession of him, but he could not bring Vashti back, for no decree of the Persians could be annulled or broken. But his counsellors must do something to revive the drooping spirits of their ruler. So they advised that he should send throughout his provinces and gather all the beautiful maidens to his palace, and from these he should make choice of one to be queen in Vashtia's place. Accordingly he sent messengers through all his realm, informing parents or guardians that the King requested the presence of their daughter at his royal harem; and none dared to refuse no matter how it conflicted with the wishes of parents, for the parents knew that they never could again look upon the face of their daughter after she had once passed within the walls of the harem; and no matter how unwilling the bride might be, she must obey the behest of the monarch. Under such circumstauces as these was Esther brought to the palace of the King. And when it came time for the King to make a choice, the choice fell upon Esther, for she was exceedingly beautiful. Then the crown was placed upon her head making her Queen; she was preferred above all others, and was honored with great ceremonies, but the King was not aware of her race and parentage. Soon after Esther was made Queen, Haman, the Grand Vizier, represented to the King that the Jews scattered throughout his kingdom were a very pernicious race. Accordingly he gave Haman full power and authority to kill them all, young and old, women and children, and take possession of their property. There was great mourning and lamentation among the Jews, for it seemed there was no hand to help.

Then it was that Mordecai sent word to Esther that she must intercede for her people. She sends answer that she cannot accomplish anything as it is sure death to any man or woman to approach unbidden into the presence chamber of the King, unless he would reach out the golden scepter, and that she had not seen him for thirty days. But Mordecai sends word again that she may be the means chosen by God for rescuing her people, and she must use her influence to this end. Accordingly with grand courage she decides to take her life in her own hand and approach into the royal presence, and asks all the Jews to pray and fast with her and her maids for three days, and then she will make the attempt, saying, "If I perish, I perish." When the three days had expired she adorned herself with greatest care for she well knew that she was preparing herself for either life or death; and approaching the royal chamber, she stood, a frail thing in the presence of that great monarch, yet an instrument in the hands of her God for saving her people; for she found favor in the eyes of the King and he reached out to her his golden scepter, a token that her life would be spared Then Esther with the greatest discretion and wisdom does not at once make known her petition, but asks the King and Haman to a banquet; and not till the King has twice declared that her request shall be granted, even unto half of his kingdom, does she reveal unto him the sad condition of herself and her people.

Some of the wise diplomats of our day might here draw a lesson from the way in which Esther managed this royal autocrat.

Ahasuerus, for the sake of Esther and for the sake of his promise, now sent decrees throughout all his provinces, telling the Jews to arm themselves and to assemble themselves together for self-defense. And he commanded the wicked Haman to be hanged on the gallows that Haman had caused to be erected for

Mordecai. Thus the mourning of the Jews was turned to joy, for they had gained a great victory over their enemies. And in remembrance of this great deliverance they instituted the feast of Purim, to be held each year as a great thanksgiving feast to the Lord, for his great compassion and mercy.

The woman of to-day cannot imagine the amount of bravery and heroism necessary, on the part of Esther, to approach into the presence of her lord and master. From our infancy up, we are taught that we are on an equality with men.

How different was all this in the time of Esther! Man was ruler in every department of life, and woman was subject. The name wife was a synonym for slave. There was one will in every household to which every other will must submit, and that will was man's.

Who is it that has brought woman from this low estate and raised her to an estate of honor and influence? It is none other than Jesus, the son of God. Wherever His gospel is preached there are the shackles broken from the souls of women, and they stand on the same footing as men.

It is not much wonder then that women are zealous in the cause of missions and that they so often outnumber the men at our weekly prayer-meeting. For it seems fit that they above all others should render praise and homage to our Lord Jesus Christ. But no one can wrap the piety of his sister or wife about him and thus escape all responsibility.

If each woman whose name is on our church roll would work for the spreading of the gospel with the same devotion that Esther worked for her people it would not be long before every heathen woman would be brought out of her bondage, and be made to rejoice in the wondrous freedom of the gospel. But it is not necessary to go to some heathen land, or to be brought in contact with a royal personage in order to do this. The missionary field in which most of us are called to work is around our own home; it may be in our own home.

If we cannot go personally to preach to the heathen, we can send a most excellent substitute, and that is money. In most cases money will accomplish more than we could.

We sometimes hear women say if they only earned money they might give more to the missionary cause, but their husbands do not see the necessity of spending so much money upon the heathen, therefore they cannot give.

This state of things only shows us that there is need of some missionary work being done in that particular household, and no one but the wife can do it.

If she acts out the true missionary spirit in all things, he will in most cases first admire, and then assist in due proportion to his means. For nothing can exceed the influence of a Christian life.

MRS. A. C. WALLACE.

Bellefontaine, Ohio.

Missionary Correspondence.

MY LITTLE CORNER.

SIALKOT, INDIA.

DEAR FRIENDS:—

You may not have heard very much of my special "little corner" of our mission field, as it is interesting to me and may be to you also. You perhaps know that some of the students in the Training Institute are married men (really

some of them are only boys.) The men must have studied up to a certain standard before admission, but usually the wives know little or nothing, so we have instruction provided for them, a sort of school of the prophets wives. We try to have them learn to read understandingly, to write a little and a very little Arithmetic. as soon as possible we have them take up one of the gospels in Punjabi, and by the time they have finished the four gospels and perhaps reviewed them their husbands will probably have finished their prescribed course and they must leave school. They have in addition a Bible lesson every day and lessons in the catechism, and Bible verses to memorize. Then we have a women's prayer meeting for them, and they are required to attend the Sabbath-school, Sabbath services, and the general weekly prayer meeting, so that with these religious advantages, we expect the dullest of them to learn something good.

Some of them are quick and earnest and make commendable progress, while others are careless and indolent and sadly discourage their teachers, The most of them have from one to three or four little children, and some wives find it hard enough to give undivided attention to lessons.

One poor woman was complaining of her little ones, when I said, "But, Gauran we all have babies" "Yes" she replied, "but none of them are as cross as mine." And we agreed with her. She was one of the discouraging cases though she did learn to read before she left school some months ago.

Another woman I have pitied so often. She has three little cnildren, all of them weakly and sickly. When she entered school she did not appear to know anything, and it looked as if she never would learn. But of late she has seemed to take heart and has finally learned to read the gospel.

Once last winter when I went in for the Bible lesson she was sitting with one little child lying in her lap asleep with fever, and another hanging over her shoulder with sore eyes. She looked so tired, and worn, and sad. I knew what it was to have rest broken by the little ones, and that hers had been crying in the night, and I felt very sorry for her and when during the lesson I spoke of the sympathy of Jesus, of his knowing and caring, and added, "And He knows Danlat's troubles and is able to help her and us all to bear patiently our trials," she raised her head and such a bright comforted expression came into her face, I thought of the "cup of cold water," and verily I had my reward.

Then there was Sudi, such an exemplary woman in every way. She too had children, her fourth came during her last term in school, last winter. But she never seemed troubled about anything. She was calm and peaceful herself, her children were good, she was attentive and earnest in school and made rapid progress. She left school last spring and has since been found helpful to the Misses Wilson in their work. And so I might go on with cases interesting and otherwise, even in my little corner, but the last page of my second sheet warns me to desist.

We are expecting (D. V.) to go home next spring. Twelve years have passed since I left home. My health has been generally good, though I am not as strong as I was once. My husband is keeping well now and very busy though during the winter and again in the spring he was not well. The children ought to be home, and I do not doubt it will be good for us all. I hope we will sometime meet you. With kindest regards, I am,

Yours very sincerely,
E. F. STEWART.

The bulk of our church membership remains ignorant of the subject of missions.

FROM INDIA.

In a private letter we have the follow- from Miss McCahon:

SIALKOT, INDIA, Aug. 20, 1891.

My school closed on the 14th but there are 14 girls who will remain during the holidays who have no suitable homes. There were 53 in the school, all boarders. I expect even more when we reopen in October. The new building is such a comfort. The work runs much more smoothly than in the old cramped quarters.

I find however it costs more to keep so many buildings in repair. Our flat mud covered roofs have to be all plastered over with mud and cut straw mixed and then over that a thin coat of gober, (you know what that is? cow-manure) before the rains set in, as each year they wash off a good deal of the mud and the white ants carry their tiny tunnels all through it, which make way for the rain to come down. This summer the rats burrowed in our kitchen roof and when the rains began the water poured down and melted the clay bricks in an inside wall and it threatened to come down. It was on Sabbath day too, I considered it a work of necessity to have some clay taken to the roof to stop the hole as there was danger of the wall falling and I feared it might fall on some of the children.

It was a hard pull to get through this season. Up to July we had rather cooler weather than usual, but July was hot and trying, and the rains were very late beginning, so the first part of August. was very hot. About that time I almost gave out. Had some fever and felt miserable and nervous. But school was to close the 14th so I did not want to give up. I had to be out of school a day or two, but after the rains came on the temperature fell and it was more comfortable.

I expect to start to the hills for a rest next week, and hope that will quite set me up.

I had a letter this morning from Miss McCullough. She tells me she expects to start back in October. I hope some new workers will come with her.

We were so sorry to have to give up Miss Anderson, I miss her very much. She felt keenly having to return, but grace was given her sufficient.

FARFWELL MEETING AND DEPARTURE OF MISSIONARIES, OCTOBER 7, 1891, PHILADELPHIA, PA.

The last days of September and the opening ones of October have been eventful ones to those interested in foreign missionaries and their work, and the twin cities, Pittsburgh and Allegheny, together with the sister city, Philadelphia, have been enjoying privileges which we wish might have been shared by all the good people throughout the length and breadth of our church.

The presence of a real live veteran, who has spent years in the active service of his country, is always an inspiration to patriotism; so the presence of those whose lives have been given to the great interests of the church, is ever and always sufficient to arouse deeper feeling in regard to the work they represent. Some of the veterans of India and Egypt have been in our midst, and it has been a joy and satisfaction to not a few to hear their voices, clasp their hands, and photograph their faces on heart and memory.

To the women of the church we feel sure that a brief report of at least one

of the meetings held in honor of the missionaries will have something of more than ordinary interest, inasmuch as it was held by their Board to welcome and bid God-speed to the four young women, who gave themselves, as an answer to India's appeal for more women helpers, and whom the generous contributions of the women of the church has made possible to send out this autumn.

These young women are all western girls, the homes of two of them being beyond the Mississippi and of the others only a little this side of the "Father of Waters." Strong, earnest Christian young women, accustomed to depend upon themselves, we prophesy for them years of good work among the heathen women of India, and we ask that the prayers and the contributions of the women at home may be freely given to encourage and sustain, not only their work, but all other good work at home and abroad.

The meeting referred to was held October 2d, in the audience chamber of the Second United Presbyterian church, Pittsburgh, of which Rev. D. S. Littell, D. D. is pastor. Mrs. Annie R. Herron, president of the Women's Board presided.

After fitting devotional exercises, the following programme, interspersed with singing, was carried out:

A welcome to all the missionaries present and their introduction to the audience by the corresponding secretary of the Foreign Department of the Womens' Board; an address by Mrs. Dr. W. H. McMillen, in which, "Our duty to the needs of foreign fields" was discussed; addresses from returned and returning missionaries concerning their own work by Mrs. Dr. Harvey, Miss A. Y. Thompson, Miss Harriet M. Connor, of Egypt, and Miss Emma D. Anderson, of India. Miss Minnie Parks spoke in behalf of the new missionaries.

Mrs. Mary Clokey Porter in her own happy way gave the farewell. After prayer and the benediction, all were invited to the lecture room where a social hour was spent "over the tea cups." Good-byes said, our missionary friends departed on an evening train for Philadelphia, to spend the remaining days before the voyage under the protecting care of the Board of Foreign missions.

MARY B. REID,
Foreign Cor. Sec. of Womens' Board.

October 7th, at noon the "British Princess" sailed from Philadelphia, carrying the precious burden of twenty-five souls, bound for our mission fields in Egypt and India. Of this number Miss Gordon goes to India to visit her sister, Mrs. Lytle, and Mrs Elmer Lansing and two children to join husband and father who preceded them a year ago, and who is practicing medicine in Cairo, Egypt.

This is the largest number of missionaries the Board of Foreign missions has ever sent out at one time. They occupied almost the entire available space in the cabin of the vessel in which they sailed.

When it was suggested to the captain that would certainly make a "*bon voyage*" as no missionary of ours had ever been lost at sea, he asked, "Are you sure there are no Jonahs on board?" We said, "Yes, we are sure."

Those returning to the field were: Dr. Lansing, Dr. and Mrs. Harvey and two daughters. Miss Thompson, Mrs. McKee and "little Daisie" and Miss McCullough; those newly enlisted, Mr. and Mrs. Anderson, Mr. and Mrs. Porter, the Misses Park, Young, Embleton and Logan, or "the four," and L. M. Henry M. D., wife and two children. It should be recorded that Dr. Henry's devotion to his Master has led him to contribute his own personal income from such property as he has in this country toward the payment of his salary.

A farewell meeting, under the auspices

of the ladies, was held in the North United Presbyterian church, on Sabbath evening preceding the sailing of the missionaries, at which a number of our departing sisters made this last personal appeal to American women for many years at least.

On Monday evening another meeting was held in the 2nd church under the direction of the young people of Philadelphia Presbytery. Nearly five hundred friends were present, who, after spending an hour socially and partaking of some refreshments, were brought into one common bond of union, sympathy and devotion by the remarks of our outgoing friends, Mrs. Dr. Reid, of Pittsburgh, and members of the B. F. M.

Perhaps the most enjoyable occasion during their stay, was on the evening preceding their departure, at the home of Mr. Joseph McKee, where the missionaries and friends, about fifty in number, had a feast of good things, not only of the temporal but of love and prayer.

Many *rejoicing* and *thankful* friends were found on the steamer on Wednesday to bid them God speed, and after Dr. Dales had committed them in prayer to Him who guides his own by sea and land, it seemed to us the "British Princess" *proudly* moved from her moorings carrying with her those self sacrificing men and women. As they passed out of sight, our feelings were those of gratitude that the pleading tones of India and Egypt had prevailed with such a noble band of laborers as were now on their way.

"To disperse the shades of night
With the glorious Gospel light."

Let the church remember them in her prayers, and see that they are sustained by her contributions.

C. D. BARR.

Philadelphia, Oct. 8th.

On Monday evening, October 5th, it was our privilege to meet the missionaries, with a larger group, in the lecture room of Dr. Dales' church. This meeting was under the auspices of the Young People's Association of Philadelphia. The young people of Philadelphia certainly know how to get up a good meeting. After a social hour, fragrant with the odors of delicious coffee, a rap upon a flower-decked table hushed the hum of voices, and an interesting program in the shape of toasts and short speeches was carried out. Of all the addresses, none made were more impressive than those given by Dr. Gulian Lansing and Dr. J. B. Dales. One represented the work of our church in the Orient, the other the work at home. For more than 40 years the latter has stood with his hand on the lever which has controlled the foreign missionary machinery of the United Presbyterian church on both sides of two great oceans. Both of these men are nearing the verge where life's work is laid down, and all feared that their next meeting after this separation would be in the presence of the Lord of the vineyard, where together they will rejoice over their earthly stewardship.

Once more, on Tuesday evening, the missionary party, together with their many friends, met in the delightful home of Mr. Jos. D. McKee and his motherly aunt, Mrs. Julian. And such a feast of good things! Did the genial treasurer of the Board of Foreign Missions devise this happy send off in anticipation of the tossings, groanings and sighings mid which there might perchance flash recollections of a last good supper?

Finally, came the morning of October 7th, which will long be remembered by those privileged to witness the departure of the largest missionary party which our church has ever sent out. True, the number of new missionaries was not as great as two years ago, when, if we remember rightly, thirteen new missionaries stood on the list, and four returning, making a party of seventeen, which sailed from New York October 16, 1889.

The last party was composed of twenty-four persons—returning missionaries and their families, fourteen; new missionaries, ten; two others, a sister of Mrs. Lytle, in India, and Dr. Newton, of the Presbyterian church, made up the passenger list of the steamship, "British Princess," which sailed from Philadelphia at high noon tide October 7, 1891.

There were touching incidents at the last. Tears were shed when clasped hands were unloosed and the final good-byes were uttered; still we do not think it was a sorrowful party that gazed back at the retreating shores of America, which loved name henceforth would be a synonym for home, friends and native land. Only a short time before the departure we heard one remark: "Yes, there is sadness connected with the parting hour, yet to me there would be greater sadness if I were compelled to give up the blessed privilege of going to tell the story of the cross to those who have never heard of the Saviour." If we judged aright, this was the prevailing spirit of the party. Those who were returning were looking forward to the taking up of their old work, and the new ones were bravely determined, with God's help, to devote themselves unreservedly to the service of him who had called them into his vineyard.

In the last moments, even while the captain stood with his watch in hand ready to signal the lifting of the lever which would start the great engine, every heart was strengthened and comforted by the earnest prayer of one who has done more than any other in our church for the cause of foreign missions. We do not need to give the name of Dr. Dales to the readers of the MAGAZINE for them to understand the joy and gratitude of this veteran saint, as he committed this last missionary party to the care of him who holds the winds and waves, as well as the hearts of men, in the hollow of his hand.

Dear readers of the MAGAZINE, let us not settle down into the feeling that we have nothing more to do, now that these missionaries are on their way to their fields, further than to occasionally remember them in our prayers. While we as women of the church have been permitted to do something, there yet remains much more to be done in the Master's service. Even now Egypt is stretching out her hands to us with a cry for help. It may not be known that during the past few months the force of women workers has been very much depleted in that country. Three very earnest and efficient workers have dropped out of the ranks, two of them badly broken in health. Miss Jessie Hogg, young as she is, bears the burden of the girls' boarding school at Assiout, assisted by Miss Work, who has been in the field only one year, in use of a language that is said to require five years to master. Miss Brown, with native helpers, is in charge of the girls' boarding school at Cairo, and Miss Frazier, as usual, at Alexandria. True, Mrs. Harvey and Miss Thompson are returning; we feel to be overwhelmed with work, as it is growing all the time.

Who is there ready to respond to the call of Egypt, either with money or themselves? Among the members of our Young People's Societies there surely ought to be earnest, active, strong young women, who should feel it a duty, as well as a privilege, to be messengers of the truth in the valley of the Nile.

Are the young women of the East willing to admit that their piety, interest and zeal in the cause of missions is waning in favor of the West? Again we ask, who will come to the help of Egypt in her hour of need?

MARY B. REID,
Foreign Cor. Sec. Women's Board.

We have never heard of anyone who regretted giving to the Lord.

SPECIAL OBJECTS.

[For a number of years a missionary society has had as its "special object" the support of a Bible reader in India. The following private letter was in response to a late annual contribution of fifty dollars;] "Your letter of July 4th is at hand. It is a long time since I heard from you personally—four years ago nearly. I did not know but a mistake had been made in sending communications to the wrong person. But really there is so much machinery at work in our church at home that one seems to run considerable risk of poking fuel into the wrong engine. As to "special objects" I have always felt as a rule there is little if any advantage in designating a special object in contributing to mission work. There may be times and circumstances where special contributions do great good, but usually the better plan seems to be to send to the general fund, and also to those who have charge of the whole work, to distribute as needed. Missionaries cannot always insure a Bible reader or an interesting girl in boarding school to turn out well, and when they do not, disappointment follows. People now understand better than formerly the needs and difficulties of mission work, and missionary societies do not now require the stimulus of a special and interesting object to keep alive their interest in the Lord's cause. Money is needed and where there may be difference in opinion as to where most of it should be applied, I believe that conscientious efforts are made to have it used where it will do the most good. I should add that it is a gratification to any missionary to be remembered in his or her work, and when I have said what I have above I should not wish you to think that we do not appreciate the efforts made in our behalf. We do thank your society heartily, not only for the money sent, but also for the kindly interest in us and our work, which I trust may continue."

Young People's Department.

ONLY.

ONLY a mortal's powers,
Weak at their fullest strength;
Only a few swift-flashing hours,
Short at their fullest length.

Only a page for the eye,
Only a word for the ear,
Only a smile, and by and by
Only a quiet tear.

Only one heart to give,
Only one voice to use;
Only one little life to live,
And only one to lose.

Poor is my best, and small:
How could I dare divide?
Surely my Lord shall have it all.
He shall not be denied!

All! for the last and least
He stoopeth to uplift:
The altar of my great High Priest
Shall sanctify my gift.—*Leaflet.*

PROGRAMME FOR MISSION BANDS.

Sing No. 137, 1 and 4 of New Bible Songs.

Silent prayer, followed by a number of sentence prayers from children who have been previously requested to do so, closing with the Lord's prayer.

Scripture Lesson:—Isa. 52:7; Rom. 10: 14-15; Matt. 4:23; Mark 3:14; Ps. 2:8;

Luke 24:46-47. Slips should be prepared and distributed to those who can read.

Sing No. 2, Bible Songs, 1, 2, 6.

What do we mean by Mission Work?

Teaching and sending the gospel to those who have it not.

What other meaning do we give the term?

Doing helpful work for others freely for the love of Christ.

What do we call those who do this work?

Missionaries.

What authority have we for sending missionaries?

Christ's command. Mark 16:15.

Whose example should we imitate in our work?

The example of Christ.

If we cannot go to foreign lands ourselves, how can we help on with the work?

By giving our money and remembering the missionaries in our prayers. Col. 4:3.

Can we all be missionaries?

Yes, we can all do mission work by going about doing good as Christ did when upon earth.

(This should be made plain and practical to the children by explaining to them the mission work, that each one of them can do in their particular neighborhood.)

Does God want the help of the children?

Psalm 148: 12-13.

What should be the guiding principle in our work?

2 Cor. 5:14-15.

What blessing do we receive from doing Christian work? Dan. 12:3.

Have several of the children previously appointed to tell all they can about the Bible missionaries—Jonah, Captive Maid, the Apostles, Paul and others.

Roll call.

Collection, with birthday and free-will offerings, having as many as possible repeat an appropriate verse of Scripture as they pass around to and deposit their money in the different boxes prepared for the purpose.

Have a short prayer by the leader or a member of the band asking for a blessing on the offerings given.

Appoint committees of those who are to take part at next meeting.

Close by singing No. 98, Bible Songs.

MRS. N. J. STEVENSON.

OUR YOUNG PEOPLE IN EGYPT.

EXTRACTS FROM PAPER PRESENTED TO YOUNG PEOPLES' INSTITUTE XENIA, OHIO, BY MISS ANNA Y. THOMPSON, EGYPT.

What a blessing to us to know that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." And so there are many of the browner faces of Egypt, and the dark sons of central Africa, who can say, "This God is our God for ever and ever." "I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre with Ethiopia, this man was born there."

The most promising class of young men we can name now in our church in Egypt, is the theological class of twenty-one, who while the seminary session lasts help on the usual meetings, and also go out with others on Sabbath afternoon to talk to persons who will listen to them, or conduct meetings in some tenement houses. One of these is blind, but he can repeat whole chapters from the Bible and recite a psalm as if reading it, and he was one of the most enthusiastic learners when there was a class for learning church tunes.

The largest meetings for young men were held in the Assiout training college,

and many teachers have had an education there, in the knowledge of the world and in spiritual things, who are now laboring in villages conducting night services for those who will attend, or a Sabbath school for their pupils, and thus they are like "burning and shining lights" in dark places.

For some time the students of the college collected money among themselves and sent international lesson leaves in Arabic to all the different Sabbath schools in Egypt.

In Cairo there was for four years a flourishing temperance society founded by Dr. Harvey, where the young men and boys of the school were taught to refuse the tempting cup, and some were proud to wear the "bit of blue ribbon" that they might thus call attention to the evils of drink. A very prominent, educated, Protestant young man in Cairo wished to do something for the young men of the city to promote temperance and morals, and to elevate their thoughts, and we decided to have a kind of literary society in which persons of all creeds were admitted if they were total abstainers, and would refrain from meddling with politics and religion. The meetings were for some years very popular, until the founding of a daily Arabic newspaper, in addition to a scientific monthly magazine, took too much of the time of the founders and leaders of it. There is a Moslem University in Cairo, where they boast of having over 10,000 students who learn the Arabic religion and literature, and quite a number of these joined the society, which met in our mission house, and they learned that Christians could argue and reason, and not only quote from old authors as Moslems are in the habit of doing. Thus the two religious beliefs were brought together in an unheard of way. May we not hope that their prejudices against Christianity were in a measure removed?

About a year and a half ago Mr. Ashenhurst commenced a society for young men in Cairo which comes the nearest of being like our young people's meeting in America, but this being religious, is attended principally by young men of our congregation and school. The way is not yet open for this meeting together of two sexes. The young men in our Sabbath school teacher's meeting objected to the women being in the same room with them, as a curtain had to be drawn to keep them hid. Thus it will be seen that the men have to be educated to a certain point so as to allow women proper recognition and privileges. Only religion and education for both sexes, will bring about this result.

The two boarding schools for girls, one in Cairo the other in Assiout, have done much to show what Egyptian girls are capable of learning, and now their influence is being felt everywhere.

In many places there are women who labor much in the Lord, both in teaching schools and in zenana work. The different girls' schools in Egypt which are superintended by missionary ladies have prayer-meetings, in connection with them, where the girls take part; and in the different missionary societies, by far the larger number of the members are young girls. Some of these make good zenana workers, many of whom are much esteemed by their pupils in the houses where they teach. The government has been raising the standard of its schools, and founding new ones in the large towns in Egypt, where the boys are taught three languages, Arabic, English and French. The Arabic literature always has more or less of the Mohammedan religion in it, and the Bible is not allowed in these government schools. In a school in Cairo which was opened for Moslems, some boys were much offended because the words, "in the year of Christ" occurred in their history lesson. The name of Jesus is a stumbling block to the Jews, and a rock

of offense to the Moslems. There are many Roman and Greek Catholic institutions for young people in Egypt, but so far as I know there is only one government school for girls, and the inspector is a Scotchman and the matron a Syrian Protestant, but the Christian religion must not be spoken of. The Scotch mission has two girls' schools in Alexandria and there are three Episcopal schools for girls, under different societies, in Cairo. Our mission has 104 different places for the education of the Egyptians, and there are forty-seven Sabbath-schools. But now one will say, as of the loaves and fishes, "What are these among so many." You have seen that the education of the girls is not required or desired by Mohammedans, and it is the work of our church and mission to educate workers and found schools for the girls and women. Young men in Egypt who are trying to throw off early customs and superstitions, are not only in danger of being led away by the deceitfulness of riches, and the allurements of Satan, but are in danger from the polished infidel, or the irreligious nominal Christian, besides contending with Sabbath breaking in all its forms, as the business places and government offices are generally open as usual on the Lord's day. My young friends, be thankful for the Sabbath and its privileges and for the blessings of the gospel, and for Christian homes, with their training. Then ask yourselves what you can do for the thousands in our mission fields, India and Egypt, who walk in darkness and ignorance and sin. Will yon not pray more for them, and will not some resolve that, if God open the way, they will consecrate themselves to the foreign mission work?

Editorial Department.

The mission ranks in Syria have sustained a loss in the death of Mrs. Mott, the head of all the British Syrian schools. These well-known schools were founded by her sister, Mrs. Thompson, after whose death she took charge. This occurred many years ago.

Mr. and Mrs. Mott, who were persons of ample means, went to Beyrout and built for themselves a handsome and beautiful oriental house overlooking the Mediterranean. One of the Moslem customs is to introduce into the frescoing texts from their "holy book", the Koran. Mr. and Mrs. Mott, falling in with this idea, used texts from their "holy book," the Bible, in adorning their walls, so that wherever one might turn some precious passage in old gothic gilt letters would meet his eyes.

This spacious home, so complete in all its appointments, became practically the headquarters of the British Syrian schools. Here the English assistants formed part of the family, while on the beautiful grounds near by were buildings for the girls' boarding school, day school, blind school, etc.; and teachers, both English and native, from surrounding cities and villages, were constantly coming and going.

Miss Bessie Seeley, a sister of the author of "Ecce Homo," and a charming young lady, was for sometime private secretary and a valued assistant to Mrs. Mott until called to her reward.

Mrs. Mott was active and her mind was quite good. She was ill but a month, and had reached the advanced age of eighty-seven. In full possession of her powers and abounding in good works, it may be said of her that "her last days were her best days."

One of the tributes paid by Mrs.

Gardiner to Bishop French may also be paid to her. For many years she had been on excellent terms with her neighbors, the American Presbyterian missionaries, although a member of the Church of England and working under its auspices.

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* * "I will see that you have something every month, for I recognize the fact that you cannot publish what you do not know. Nor should you be expected to ask for information concerning the different departments of the church's work, as you have been under the necessity of doing in the past. Those engaged in the work should only be too glad to avail themselves of the opportunity to inform the church of its own work." So writes a veteran in the home mission field, and we make the extract to emphasize the very sensible statement made. Are there not others to whom we can look for suggestive thoughts, incidents or practical plans in the line of home mission work? We have repeatedly invited such contributions, realizing their value and assistance in direct and immediate results. Much depends upon information.

From an old subscriber and contributor we have the following: "I am here as a matron in an Indian school, Wenoka, Indian Territory. There are two teachers beside myself. Not one of us know a word of the Indian language, and some of our scholars can not understand a word of English. But few of the parents know English. It is amusing and very embarrassing in trying to converse with them. Our school opens today, with about 25 scholars from 7 to 16 years old, they seem bright and teachable. Some of them have never been to school. It is difficult to teach them the use of knife, fork, spoon and napkin they have always eaten with their fingers. We are glad of the opportunity of working for the Master here and we trust He will own and bless, our work."

Miss Martha J. Blean, an earnest Christian worker and a hearty supporter of the MAGAZINE from its very beginning, gives utterance to the following sentiment, which is forceful because "spoken from a heart sincere":

"We should dedicate our all to Him. Hard indeed must be the heart that is not warmed with the thought of what Christ has done for us. He gave his life a sacrifice 'that whosoever believeth might have life,' and the return he asks is *service*. Gratitude and love to him for what he has done for us, will surely make it a truly loyal service."

Dr. J. M. Fulton writes from Henderson, N. C.: "A barrel of good clothing has just reached us from Xenia Presbyterial Society. It was the first barrel received, and it did us good to know we were remembered in our new work here. If you could only see how our children are clothed, or rather how they are not clothed, you could understand how much clothing is needed, and how much it will be appreciated. Cannot other societies do likewise?"

We are pleased to note that the charmingly written and instructive letters which have appeared in the *Christian Instructor* over the *nom de plume* of "Janet" are shortly to be brought out in book form. These pen-pictures of history and reminiscence are a "treasure trove" in the best sense of the word.

The MAGAZINE is happy to record the greatly improved physical condition of the venerable secretary of the Board of Foreign Missions, Rev. J. B. Dales, D. D.

Societies or individuals desiring information respecting work among the freedmen at any of the stations, will address letters of inquiry to C. Jane Vincent, M.

D. Cor. Sec. Freedmen's Mission 69 Arch street, Allegheny Pa.

SPECIAL NOTICE.

Recording secretaries of Presbyterial societies will please bear in mind the request made by the secretary of the W. G. M. S. to send names and addresses of officers elected since March, 1891, to

MRS. MARY W. PORTER,
814 Negley St., Pittsburgh, Pa.

The amount expended by the Presbyterian church last year was $157.933 for Indian Missions.

A friend says, "The Princeton Pres. Society will make a strong effort to have every member take a copy of the MAGAZINE, or a copy in each family. Would that more of our societies would join hands in this effort. The MAGAZINE needs your prayers; it needs your help. Either to be effectual must be accompanied by the other.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison Xenia O.

Complaints for non receipt Magazine, remittances for subscription, change of address Mrs. J. G. Carson Xenia O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or each other.

While subscriptions to the Magazine may be sent at any time, yet we would suggest that it would be desirable for many reasons if the large proportion of renewals be sent in at one time. It saves time and labor for the agent and makes it much easier for those having the Magazine in charge. In a few societies the subscribers give their names to the agent and she sends to the treasurer with instructions not to remove the names, as the money will be forwarded as soon as collected. This has prevented the expense of taking down names and setting them up perhaps the very same month.

The reception of the Magazine is considered a receipt for monies sent for Magazines, but any one wishing a receipt will please enclose an addressed postal card.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

The October meeting was held at the usual hour in the Second church, Pittsburgh. Devotional exercises were conducted by the president. Dr. Owens, of the Home Mission Board, and Dr. A. G. Wallace, of the Board of Church Extension, presented an urgent request from Colorado Presbytery for the establishment of a mission at Salt Lake City, Utah. Neither of the above Boards could undertake the work this year, but they united in recommending it to the favorable consideration of the Women's Board. At present there is a desirable nucleus for a United Presbyterian church and plenty of room for Christian work of all denominations. After full discussion it was unanimously resolved to assume the support of a missionary at

Salt Lake City for one year at a salary of $1,200. While it is a new department of work, it is one that appeals to the sympathy of every woman, and we felt that we could not refuse to enter such an open door of usefulness.

On the recommendation of Sidney Presbytery and the Board of Church Extension, Findlay, Ohio, was granted a loan of $1,800 from parsonage fund.

Other applications were referred to their respective presbyteries for approval.

Miss L. W. Johnson, of Omaha, reports an increased attendance since the opening of the new chapel, seventy-five calls and twenty new pupils in Sabbath school.

A large part of the report of freedmen's secretary will be found in October MAGAZINE.

Bills for furnishing Norfolk Teachers' Home and two new school rooms at Chase City were ordered to be paid.

The treasurer's receipts for September were $1,720.86, while the expenses had been for foreign missions, $3,690; salary of missionary and repairs at Warm Springs Agency, $1,000; parsonage fund, $2,200; making a total of $6,890.

The foreign secretary was in Philadelphia attending the farewell meetings in honor of new and returning missionaries. Her report was necessarily postponed; but we can all testify to the presence in Pittsburgh last week of four young women who have responded to the appeal for reinforcements in India.

MARGARET S. DOTY,
Sec. Pro Tem.

RECEIVED IN AUGUST, 1891.

(When not otherwise specified the money is from the L. M. S. of place named.]

Foreign—2nd New Wilmington, $10; Sharon, 5; Union Monongahela, Pres., 80; West Beaver Mission Band, 1.75; Oil City, 10; Madison, 5; Shiloh, 12.50; Miss Fannie McKinley, Olathe, 5; College Springs, Pres., 22; Poland, 5; Detroit, 5; Morea, 5.

Salaries—Miss A. A. Brown, Monongahela Pres. 100; Miss Martin's expenses, Steubenville Pres., 100; College Springs Pres., 7; Miss Given, Indiana Pres., 45.

Miscellaneous—2nd New Wilmington Bible reader Jhelum, $37.50; 2nd Xenia Bible reader, India, 50; Stanwood, Bhera building, 23.50; College Springs Pres., Dr. Johnson, 5.

Home—Plain Grove, $7; Union Monongahela Pres., 100; 1st East Liverpool, 25; 2nd East Liverpool, 19.15; West Beaver M. B., 1.75; Hookstown, 13; Spring Hill, 19; Miss Fannie McKinley Olathe, 5; College Springs Pres., 27; Detroit, 5; Morea, 10.

W. S. Indians—6th Pittsburgh McBride Band, $16.50; College Springs Pres, 16.90.

Freedmen's—Colfax, $5; Union Monongahela Pres., 50; Pratt Creek, 10; West Beaver M. B., 1.75; Waterford, 16.55.

Little Girl's Home—College Springs Pres., $5.

Little Boys' Home.—McDonald, Mrs. J. C. May's S. S. Class, $5; Carmel, $15.

Chase City Industrial Home.—9th Pittsburgh, Y. W. M. S., $3.

Church Extension and Parsonage Fund.—First payment on Spokane Parsonage, $82.40; Union Monongahela Pres., $25; McDonald for Pueblo, $50; West Beaver Mission Band, $1.75; Carmel, Y. L. Band for Lincoln, $6.50.

Ministerial Relief.—Union Monongahela Pres., $25; 11th Pittsburgh, $5; Jamestown, $4.

Publishing Minutes of W. G. M. S.—Tiro, $1 Ontario, $1.

E. J. SLOAN, Treas.

FOREIGN MISSIONS.

EXTRACTS FROM MONTHLY STATEMENT.

Receipts and Expenditures.—Received from all sources during September, $6755.63. Paid out, to Egypt, $403.35; India, 578.75; Salaries of returned missionaries, 672.65; Traveling of missionaries, 1381.07; Children, 150; Interest, 1.25

The Women's Board.—It is most pleasing and appropriate that the women of our church are so largely providing for the carrying on of the women's work in our two missions. Just now also the Women's Board, having found themselves able to provide for the salaries, outfits and passages of four young ladies that were called for from India, and brought forward the names of persons who were believed, after proper inquiries and examinations, to be fitted for the work, the Board of Foreign Missions formally appointed them and have now sent them out. It is believed they will all be found of great service to the mission. It is also most gratifyingly stated that the same things will be done at the earliest date that may be possible for sending out the two new unmarried female missionaries that are so earnestly called for and so much needed for Egypt. All thanks for the women's work of our Church for the women of India and Egypt.

* * * Just now there is occasion for thankfulness for some most munificent bequests and gifts that are reported to have been made to the Mission in Egypt. But the particulars are unfortur ately not yet known, and that mission has not as yet received any benefits from them.

The Missions and Missionaries.—The latest word from each of our missions is gratifying. The work in preaching and teaching, in hospital and zenana, and in all its forms, is going steadily on and with encouraging tokens. At Assioot, in Egypt, there has been a remarkable religious interest manifested, not only in our mission, but especially also in the Coptic Church and among the Copts.

J. B. DALES, Cor. Sec.
136 N. 18th St., Philadelphia, Pa.

PROGRAMME FOR MONTHLY MISSIONARY MEETING, NOVEMBER, 1891.

Opening song, Psalm 25, 3-5, S. M. No. 33 Bible Songs.

Scripture lesson, Matt. 5, 1-16, read in concert.

Season of prayer.
Sing Psalm 24, 2-3, 11s. No. 31. Prayer.
Sing Psalm 18, 15-17, L. M. No. 21, 2-4.
Subject for remarks, "A new heart."
Suggestive thoughts—"Blessed are the pure in heart, for they shall see God." Visions of glory undimmed are contained in these words; visions of heavenly bliss, of fadeless day, of perfect rest, a raiment white. A new name shall be given unto you; old things are passed away and all things evil are gone and only good desired; all earthly passions are subdued and the heart, like a house swept and garnished, is a fit abode for the indwelling of the soul. With a renewal of the heart comes godly aspirations, more interest in humanity, good will toward our neighbor, and the enlarged soul seeks a wider field for usefulness. Prayer instead of being a duty becomes a sacred communion; attendance on divine worship, instead of a call obeyed, becomes a pleasing sacrifice. If we seek a renewed heart in early years, and cling to it during life, we will grow in grace, and in the solemn hour of death will find it a sure and steadfast hope. In youth every earthly desire, every fond ambition, every hope of worldly renown should be made subservient to the longing for a new heart; for with its attainment cometh a peace that passeth understanding. The evidence of soul consecration is a desire to know the will of the Lord that we may do it; to know his path that we may walk therein; a longing to advance the cause of the Redeemer in the world; a zeal for greater benevolence; a self-denying spirit for the welfare of others and a greater appreciation of the blessings bestowed. Who can say, "I have made my heart clean, I am free from sin?" 'Tis God alone who cleanseth us from sin; and the daily prayer of our lives should be, "Create in me a clean heart, O God; renew a right spirit within me."
A new life promised, Jer. 24: 7; 31: 32; 32: 39; Ezek. 11: 19; 36: 26.
Paper, subject, "The influence of a holy life."

MRS. E. M. THOMSON, Kirkwood, Ill.

KNOXVILLE, TENN., Oct. 13th, 1891.

DEAR FRIENDS:—

The boarding department of Knoxville College opened September 26th; school, September 28th. At this date, October 13th, we have in the boarding hall one hundred and two, including teachers; in the Little Girls' Home, thirty-three; in the Little Boys' Home, nine. When the day school opened, the rooms for girls were full. We are now putting three in a room and writing to others not to come.

We have two girls from Christianized St. Croix D. M. I., so you see the fame of Knoxville College has reached other countries besides our own. The professors of the agricultural and mechanical departments are busy fitting up their rooms and organizing their departments. Those who represent the state, seem inclined to do that which is right in this department, and the outlook for the school year is good. But the one thing we need more than can be expressed on paper is a girls' industrial hall. We have never asked the church for anything we have not received, and we believe we will receive this. Last year a number of students and teachers met at the rising bell, 5.45 o'clock, to ask the Lord for the much needed building. One of the little boys in the Little Boys' Home earned one dollar by extra work. He gave half for this building. Others also gave of what the Lord had given them. Their gifts are now deposited in the bank with five dollars given by a mother who lost a lovely little daughter. At the return of the child's birthday she sent us, in Bessie's name, that amount to be used in the Lord's work.

Would it be asking too much of the ladies' missionary societies and mission bands of the church to unite with us in making this much needed building a special object of prayer for the next three months, asking that it might be given soon? Yours truly,

E. B. W.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.]

The editor of this department would like to gather some statistics which do not appear in our statistical tables. Will the presbyterial secretaries please send to me answers to the following questions: What is the date of the organization of your presbyterial society? What *special* work, if any, are your presbyterial or congregational societies doing?

SUGGESTIONS.

Items gleaned from the W. F. M. S. of the Methodist church, held in Erie:

How to successfully carry on a mission band.

1st, The leader should have a vital interest herself in mission work. That interest is contagious.

2d, She should prepare programmes for meetings, which are both instructive and entertaining. These should be varied as much as possible. People grow weary even of a good thing, and children are no exception to the rule.

3d, Invitations should be sent out before each meeting to those who are not members, by the hostess, (if meetings are held from house to house) telling them the mission band would be entertained at her home on a certain day, to which they were cordially invited. If the invitation is not accepted, upon meeting them express regret and assure them they missed a treat.

4th, Invite disinterested persons to take part in the programme, either reading or music, it may be vocal or instrumental. In this way a great many have become interested and ask to become members.

QUESTIONS ON THE ANNUAL REPORT.

The Methodist ladies find ignorance on the part of the officers of the auxiliary societies in regard to what has been done by the branch society. Their annual report is printed in pamphlet form, but these officers do not take the time to read and become familiar with it. So they have questions published on the annual report to direct attention to where information may be found. There have been times when such questions on the minutes of the W. G. M. S. would have been useful to us in answering questions.

The question as to whom shall the congressional societies pay their money, to their presbyterial treasurer or to the financial agent of the presbytery, is agitating the minds of some of our women, and not a few financial agents. The same question came up before the Methodist ladies but in a somewhat different form. Each congregational society in the state of Pennsylvania is expected to send its money to the treasurer of the Philadelphia branch, but some societies, for reasons known to themselves, send their money by their pastors to Conference. All money so sent goes into the hands of the treasurer as paid by Conference and is so credited; but the societies do not get credit for it, because to credit Conference and the societies with it would duplicate the treasurer's work. An effort was made to have this rule changed, but it was tabled, because they felt the treasurer should not be asked to do double work when the treasurers of the auxiliary societies could prevent it.

Women's Missionary Society of Princeton Presbytery convened in its ninth annual meeting at Scotland, Ind., Sept. 23, 1891.—Was called to order

by its President, Miss Anna Crowe, of Princeton: and was opened by prayer and singing. Eight of the eleven societies were represented. Minutes of last meeting were read and corrected, so as to read "Treasurer, Mrs. B. Warnock." and then adopted. Secretaries of local societies were instructed to report to Presbyterial secretary in time to enable her to make out her report by the 10th of April each year. The matter of the MISSIONARY MAGAZINE was introduced by the President. An error appears in the printed minutes in reference to Bloomington; the numbers of copies taken there being 19, and the whole number within the presbytery 58, an increase within the year. In compliance with a resolution of last "W. G. M. S." (Min. p. 316) Miss M. Cherry was appointed, Presbyterial Manager in regard to the matter of said resolution. Memorial from Omaha was taken up and considered; A vote was taken, resulting unanimous against the proposed plan.

At 2 p. m. society convened in United Presbyterian church. Presbytery having adjourned to meet W. M. S., its members were invited to take part in the exercises. Delegates read papers prepared by them on themes assigned at last meeting. Miss N. Cherry, on "Reflex influence of mission work;" Mrs. Ralston, "Stumbling blocks in the way of mission work." Next subject, "Childrens' part in family worship" assigned to a society which had no delegate present, was briefly discussed by Brothers Lee and Creswell; Miss Lucy McElroy, on "Personal Responsibility." The last by Mrs. J. M. Stormont, "How interest the children in mission work." These papers one and all, carefully prepared and dealing with matters of deep personal interest were received with undivided attention throughout. Mrs. Buchanan of West Bethel, delegate to last G. M. S. gave a very full and interesting report of that meeting; for which society voted thanks.

Miss Anna Crowe was chosen President for the coming year; Miss E. Gourly, Vice Pres.; Mrs. B. Warnock, Treas; and Mrs. M. A. Ingles, Sec. Delegates to the next G. M. S. Miss Anna Crowe and Mrs. M. A. Ingles; principals, Mrs. S. M. Gordon and Miss Mary MaCoy, alternates. After a vote of thanks to the Baptist Society, for their church, and a complim entary vote to the people of Scotland, Society adjourned to meet at the call of the President. Closed with prayer, singing and benediction. MRS. M. A. INGLES, Sec.

NEW CASTLE, Oct. 1. 1891.

The Women's Missionary Society of Beaver Valley Presbytery, met in the United Presbyterian church, at Mountville, Sept., 10th. President in the chair; 1.30 p. m.—Devotional Exercises led by Mrs. W. B, Barr; address of welcome by Mrs. Maggie Young, of Mountville; response by Miss Lucetta Duff; report by McElree willing Workers; reading of Minutes and roll call; report of W. G. M. S. by Mrs. A. B. Telford, in which she spoke of the good work that was being done by the women of our church. Mrs. Dice also gave a few words of encouragement. Miss Harper read a memorial from the Presbyterial Society of Omaha, asking that a general meeting be held but once in three years. Mrs. Long next gave her report as our manager of Orphans' Home. Mrs. H. C. Campbell being present was called upon to explain the work as it is carried on in the Home, and we hope that her remarks may be so appreciated that all may feel and realize the great need of the work. Mrs. Barr next gave her report as presbyterial agent for the MAGAZINE. Mrs. Barr offered her resignation as agent; it was accepted and Mrs. Telford elected to fill her place. A conference on "The Master calls for Reapers," opened by Miss True, of Center, followed by others. Delegates elected to general meeting to be held in Philadelphia in 1892, Mrs. Mitchell and Mrs. Young. Rev. T. L. Scott, of India. was next introduced and gave a very interesting talk on the "Customs and habits of the people of that country.

7:30 P. M.—Devotional exercises and Bible reading conducted by Mrs. Winegart; recitation by Miss Mary Winter, subject, "Raising Corn for Missions;" a letter from our missionary, Miss Josephine L. White, read by Miss Ella Wilson; Mrs. H. C. Campbell then gave a very able address on, "Work in the Home Field." Words would fail me to do it justice, but a minister present remarked it would have been an easy matter to have started a revival. After passing some resolutions and thanking the good people of Mountville for their bountiful hospitality, the society adjourned to meet in the 1st Church, New Castle, in April next. MRS. R. J. BLEVINS, Sec.

The eighth annual meeting of the Women's Missionary Society, of Rock Island Presbytery, met at Sunbeam on September 1st and 2d. In the absence of the president, Mrs. Calhoun, the vice-president, Mrs. Donaldson, presided and led the devotional exercises. The society was cordially welcomed by Mrs. A. T. Ferguson and a happy response was made by Miss Iva McCracken, of Cedarcreek. The treasurer's report and reports from local societies were of an encouraging nature, and led us to hope for further improvement next year. Our death roll was unusually large. The programme as prepared was carried out with two exceptions, which were caused by illness. The subject of mission bands received considerable attention. Miss McCreight gave an interesting account of the Womens' General Missionary Society. A vote taken on the memorial of the Presbyterial Society of Omaha, which was sent down to the Womens' Presbyterial Society by the Womens' General Missionary Society, was almost unanimously in the negative; it being the opinion of the delegates that a yearly meeting is in the interest of the work. Miss Davidson, of Rock Island, was chosen delegate to the next Womens' General Missionary Society and Mrs. Davidson, of North Henderson, alternate. Many of the delegates pledged themselves to give the price of a pair of kid gloves to help support a lady missionary in Davenport, and to see what could be done in their home societies without interfering with other work. The following officers were elected for the ensuing year: Pres., Mrs. Story, Viola; vice-Pres., Miss McCreight, Sunbeam; Sec., Miss Davidson, Rock Island; Treas., Mrs. Johnston, Aledo. Society adjourned to meet at time and place of autumn meeting of Presbytery in 1892.

MARTHA W. DAVIDSON, Sec.

The Ladie's Missionary Society of the United Presbyterian church, of Caledonia, having lost by death a valuable member and efficient worker in the person of their late president, Miss Belle Cameron, whose removal to the home above occurred July 7th, 1891, desire to express publicly the high esteem in which she was ever held, and their deep sorrow at the loss they have sustained in her death; therefore, be it resolved,

WHEREAS, Our beloved sister and faithful worker, has responded to the call, "Come up higher," we bow in humble submission to the will of the all-wise Father who has taken home his child.

Resolved, That while we deplore our loss, we cherish her memory and strive to emulate her virtues, which diffused a sweet fragrance through her whole life. Patient in suffering, bright and cheerful in spirit; she has taught us many lessons of faith and love. May her earnest prayers for our society come back in richest blessings, and may the dear mother and sister and brothers bereft be comforted with the hope of a re-union on high.

Resolved, That we publish this tribute of respect in the Women's Missionary MAGAZINE and record the same upon the minutes of our society. COM.

A LEPER OF PALESTINE.